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An Appeal to Pius X. and the Catholic Church.

From a letter sent by E. T. Moneta, President of the Lombard Peace and Arbitration Union of Milan, Italy, to Pius X., on his accession to the Papacy.

. . . I come now to the greatest, the most glorious, the most useful and the most universally beneficent work which the Christian world expects of you, that in behalf of which especially I have felt it to be my duty to address to you the present letter—I mean your co-operation in the abolition of war between nations.

In order to avoid wars in their own country, there are thoughtless people in the world who consider foreign wars a sort of safety valve, as providential diversions from internal disturbances. These blaspheme God, whom they often invoke to defend their own privileges, and are at the same time enemies of morality and of true social peace.

All wars are iniquitous and spring from a single cause, namely, the spirit of aggression and domination which man still retains from primitive times. Let the incitements and causes of war between nations be done away, and the incitements and causes of civil wars will disappear at the same time.

To the discovery and application, therefore, of the best means of putting an end to wars between the nations, the efforts of good and generous men, the number of whom is constantly increasing in civilized countries, are now unitedly directed. Many have consecrated their whole life to this high purpose. They have organized societies of propaganda, they distribute books and pamphlets, they publish journals, they hold annual congresses. There are among them literary men and publicists, philanthropists and free thinkers, but in still greater numbers, in Anglo-Saxon countries, ministers of religion, both Quakers and other Protestants.

The reason naturally is because these last wish to be followers of Christ, not only when they meet in their temples for the purpose of prayer, but also in all the acts of their lives. And as the first Christians said to those who wished to force them into military service, "We are Christians, therefore we cannot fight," so these, despite all the persecutions of the governments, will never take any part, even indirectly, in warlike enterprises.

Altogether, this earnest propaganda of believers and non-believers, which has been going on for years, has produced some good fruit. Since it is in harmony with all the economic necessities and best tendencies of our time, the rulers and those who traffic and speculate in the blood of others, who still consider wars as providential means of preserving their threatened claims, no longer find, as they did a few years ago, those who in the press or in the pulpit make themselves champions of the social advantages of war.

The results would certainly have been much greater if the opponents of war had found in the Catholic Church, and especially in the Papacy, a support equal to that which has been given to this cause by the various Protestant churches of England and the United States of America. In the annual international congresses in which the Quakers and other Protestants have often distinguished themselves both by their number and their eloquence, very rarely have Catholic priests been seen.

Even in our own Italian societies they are conspicuous by their absence. Once, however, in 1896, did Cardinals Gibbons, Loque and Vaughan make an appeal to all men of good will, asking for the coöperation of public opinion for the establishment of a tribunal of arbitration as a substitute for war among English-speaking races. But this utterance found no echo in the Catholic countries of our continent, and the fact that an analogous and yet greater tribunal than that called for by the three Anglo-Saxon Cardinals was constituted at The Hague was due to the initiative of a non-Catholic ruler, the Czar of Russia. I am not bringing charges against the motives of any one, but simply giving facts.

Frequently in the deliberations of the Peace Congresses, beginning with that held at Brussels in 1848, appeal has been made to the ministers of religion, invested with the sacred duty of diffusing and promoting sentiments of concord among men, asking them to labor in their own countries for the extinction of the hereditary prejudices and hatreds between peoples. This appeal has unfortunately always been made in vain to the Catholic Church, while various Protestant churches of England, receiving it in good spirit, have for several years been devoting the last Sabbath in December to public prayers for the realization of true and durable peace in the world.

One day, ten or twelve years ago, I called upon a distinguished prelate of Old Italy, well beloved by the people because he was never willing to separate love for the Church from that for his country, that I might have his effective coöperation in his diocese in the work of peace. It was at a time when through the influence of certain evil-minded people war with France seemed difficult to avoid, and he, expressing the warmest wishes for the success of the work to which my friends and I had consecrated ourselves, protested that he could not take a step in the way pointed out to him because he had not received permission in his instructions from the Vatican. This prelate still lives and cannot deny what I say.

At the present time, I hope and believe that such an enormous defect in the work of the Papacy will be corrected. He who is declared to be the Vicar of Christ ought to possess His spirit and to make His teachings his own daily bread, in order to get from them all possible aid for the benefit of humanity.

The first and last of the precepts of Jesus, the thought which invests and dominates all His teaching, is peace among men. "Love your neighbor; bless them who curse you; do good to those who hate you." He would not even allow the use of force in his own defense, as He reproved Peter, saying, "Put up thy sword into its sheath, for all those who take the sword shall perish with the sword."

This is a law which free-thinkers and rationalists may properly judge to be beyond human attainment, but which cannot be rejected by those who call themselves adherents of the Christian religion. Now who, more than he who presides over the Church which is the largest and has the most numerous followers, is under imperative obligation to see that this law is fully carried out? Who, honored Father, could bring to the great work of putting an end to war a more effective word and coöperation than you?

This is why all those who, in any part of the world,

are laboring for this great purpose, to-day turn the eyes of their mind toward you and hope to have you with them in the holy cause. They feel that with your most powerful support the course which they have been pursuing for years in order to reach the longed-for goal will be the sooner completed. But they know, on the other hand, that whether or not they are aided by the Head of the Catholic Church, this goal will undoubtedly some day be reached.

To resume and conclude: As the Vicar of Christ (which you are called), you ought to follow His teachings and to see that they are practiced by all. Christ was and is adored as God because He made the sufferings of humanity His own, and because He made himself a sacrifice for the common good; because He was the enemy of all violence; because He labored for the destruction of hatred; because He made love and brotherhood the law of humanity. According to this law, not he who shall have uttered the most prayers, but he who shall have loved the most and performed the most good works shall be rewarded in eternity. If you, honored Father, follow this path marked out by Christ, you will increase the Church, and will be renowned in history. Nor, in case you do this, will the promoters of science and free thought justly be able to pride themselves upon the ability of humanity to continue more rapidly its path of progress aided by those two great factors, science and liberty, and no longer retarded by fratricidal struggles and animosities born of stupid fanaticism and ignorance.

In writing this letter I have felt that I was performing a duty to humanity. It remains for you to show that the appeal has not been made in vain to those sentiments by which your apostolic ministry ought to be controlled.

Resolutions of the Nebraska Chautauqua.

The following resolutions, introduced by Dr. George W. Hoss, one of the lecturers, were adopted at the Nebraska Chautauqua, held at Auburn, August 21:

Whereas, War is inhuman, anti-Christian, and the most expensive and irrational mode of settling international disputes; and

Whereas, We now have an honorable and able international court of arbitration at The Hague; therefore,

Resolved, That all national differences should be referred to said court before any steps are taken in preparation for war.

Whereas, Large armies and navies are a stimulus to the war spirit;

Resolved, That we ask all good citizens everywhere, and especially members of Congress, to oppose an increase of the navy, and to encourage a reduction, as speedily as practicable, of the army till it shall be brought down to its former number of twenty-five thousand.

Whereas, Military displays on civil occasions and military instruction in schools and colleges foster the war spirit among the people; therefore

Resolved, That we oppose such displays and all such instruction, and especially oppose government aid and encouragement in behalf of such instruction.

Resolved, further, that we hold it the duty of all good

citizens to encourage peace among nations by all practicable means, as speech, press and vote, and especially do we call on editors, teachers, preachers and other public speakers to aid in this humane and Christian work.

Resolved, That a copy of the above be forwarded to the papers of this city, also to the ADVOCATE OF PEACE, in Boston, with a request for publication.

New Books.

TOLSTOY AND HIS MESSAGE. By Ernest Howard Crosby. New York: Funk & Wagnall's Co. Cloth, 100 pages. Price, 50 cents.

Voluminous biographies often defeat their purpose and bury the man beneath his deeds. The brief monograph of a friend, with its possible errors of fact and lack of perspective, does immeasurably more toward according him his true place in history. Such — though singularly free from errors of fact and with a perspective which the yet shadowy Zeitgeist of the twentieth century approves as far truer than that of conventional thought — is the little monograph on "Tolstoy and His Message," by Ernest Howard Crosby. It is as a lover of Tolstoy and of humanity that the author writes; as a lover in that sense of the word to our time so strangely new, but to history as old as the fame of Jesus.

As a lover of Tolstoy, the author interprets that rare and striking personality with a touch that commands the sympathy of his readers. He pauses not a moment over the surroundings which made no worthy impress on his hero's heart; he passes from one soul-crisis to another, revealing the true significance of each, and hinting at what each cost with a delicate reserve due to the fact that the venerable man still lives in his Russian home.

The author's good judgment is manifest in the wise selection of incident in his chapter on "Boyhood and Manhood," but it is even more apparent in that on "His Great Spiritual Crisis." There is a naïveté and seriousness about Tolstoy's "Confession" which demands of scorner and scoffer an involuntary belief in his sincerity. Here Mr. Crosby's sympathy and dignity of treatment have effected the same result. One man may scarcely interpret for another the hidden soul-life. But the student of Tolstoy will find within this chapter a clarified reinterpretation such as only love and the knowledge which is born of it could produce. Glimpses are given of abysses of thought through which the spirit toiled till it came out upon the sun-clear mountain peaks of spiritual truths almost axiomatic, peaks which seem quite above the clouds to the mass of humanity because hidden in the mists of tradition.

With the beginning of the chapter on "His Answer to the Riddle of Life," the reader realizes the source of the author's insight. It is not merely because he is a lover of Tolstoy, but because, like the latter, he is a lover of humanity, that he can read the meaning of an individual life. Back in his own experience he woke up to love, to its obligations of brotherliness toward all the race of men, to its reward in patient self-sacrifice, — and it was Tolstoy's voice that woke him.

One never can successfully unfold the teachings of any master-mind without having at some time been profoundly stirred by them. If belief is the result, and that is strengthened by experience, one becomes in